[redacted]
Must Remain in
Transcription Room

TUESDAY SEPTEMBER 6, 1966
COMBINED GROUP

So, what do we talk about at a combined meeting? Last time, you remember, I said that probably some of the real Tuesday people, that is, the group one people could perhaps answer questions and if there are any questions that you would like to say something about from your experience. So, let's start with questions.

Dawn Swift: Mr. Nyland, I still find confusion in my mind as to the difference between an effort at awareness and self observation. Are they the same or are they two different efforts?

Mr. Nyland: Observation, I think, if you understand the word right, will include impartiality and observation is a continuation of something that I observe, not only for a flash of a moment but observation is really a process in which I become aware of certain things. The awareness has to do with the state in which I am and also the use of the instrument that is necessary for observing. The observation includes that there is a certain something that is a replica of what is the object that is being observed. Awarness I always take as a moment if an existence of something in which objectivity is, you might say, experienced regarding an object. The/~~functions~~ continuation of an awareness I call being awake. That I produce the state of being awake as far as the little I is concerned is, of course, a result of the little I observing. And observing now in the sense that Gurdjieff means it. That is, simply becoming aware of that what exists and the observation then has to be without any wish to change. That is, it has to be pure observing. Purely recording as it were. But it has to be done by the little I. Does that clarify it any?

Dawn: No, not really. For instance, if I am vacuuming and I want to use this time to work, what am I to do? What am I supposed to be doing?

Mr. Nyland: Where is the little I?

Dawn: Well, I try to bring it back to a sort of self remembering. And then, what do I do from there?

Mr. Nyland: No, the question is: Do you have an experience of 'I', small as it may be, existing?

Dawn: Well, that is what I call self-remembering. I don't know.

Mr. Nyland: In that what you call self-remembering, have you got the experience of something that is separate from you? Is there something that has an existence which is observing you - to say it in som many words. And sometimes we say it is as if something is x outside looking that way, observing me working, doing certain things.

Dawn: For a moment, when the effort is made, it is something like that. It does not stay long because it does not know what to do. It does not know what to look at or what to observe.

Mr. Nyland: Nonsense. It certainly knows what to look at. You. You are working, vacuuming, vacuum cleaning or whatever it is and the little 'I' belonging to you, is observant of that fact.

Dawn: ~~Thxxf~~ Just the feet or the physical sensations?

Mr. Nyland: You, moving. It has nothing to do with your sensations. It obsrves your body. The body is moving, manifesting and something, I say, outside of your body, but in any event, working, rather living independent of your body, manifesting also independently of your personality is observing.

Dawn: It is simply observing an object from outside? It is not becoming aware of physical movements from the inside?

Mr. Nyland: It is aware of that object, whatever it is doing?

Dawn: But not from the inside?

Mr. Nyland: Here you are working. Now there is something there. I call ~~xxx~~that little I. And that little I is observing me. What does it see? This working, this active. And it is recording that fact of this movement in the little I in a certain apparatus ~~xxxx~~ as if that is a telescope and the little I is watching on the other end and on this end is you. That is what I mean by the separation and I say

as if outside. It simply is as a function in ones brain which starts to function in that objective sense but there is still a separation between that what is new objectivity in ones brain and that what continues to exist as your personality. So, there is everything to observe because you remain in existence. You are manifesting all the time. You are still there. You are with your body and your organs and so forth alive and you are doing things. You are even thinking things or feeling things but you certainly are there as a personality and that remains the object. And the awareness is that that little I is aware of you. Awareness and awakening do not belong to the personality. The personality remains unconscious, remains with the three centers functioning in relation to each other exactly the same as always. But in a moment of observation or, if you wish, self-remembering, if you want to use that word, of becoming aware, the little I becomes aware and is at that moment observing you.

Dawn: Then they are synonomous?

Mr. Nyland: If by self-remembering you mean now the little I, yes. Observation is the process, awareness is the state. As a result of little I having a chance to become aware, this little I observes you. If the state of awareness continues it is a state of awakening in which the little I is and the keeps on observing you. Observing is a function of the I. Awareness is a state of I. My being is something that belongs to me personality and the different functions of this being are expressed in my parts of my personality that are functioning like centers.

The being is a state for me in my -??- in my personality a state of unconsciousness. And I call it xkxx alertness to myself when it is unconscious. When I is aware, that is the only way it can exist, in a conscious state, is then in a state of awareness and continued it would be awakening. And its function is that it observes; that I observes me.

Is that clear?

Dawn: It is clearer but when I try to put it into practise I find there is nothing to latch on to.

Mr. Nyland: Again you use the same word.

Dawn: I seem to have understood the words but they do not seem to ...

Mr. Nyland: The question is; Have you got the experience that one, in awareness or in making an effort, that there is something functioning differently from the rest of your personality?

Dawn: It is a different experience from my normal state. That is the the only way I can express it.

Mr. Nyland: At the present time it is only a different state which you somehow or other recognize without linking it up with the existence of I. You recognize it as a result of I observing you. But when you say you are in a different state, I am afraid you are either mentally or feelingly in a different state and it is not the realization of I existing. And when there is no separation; then you are not aware. That is, something in you is not aware of the separation of I as compared to what we call it. You see, I am afraid it is a thought process that goes on as if you are then under the influence of this so called effort you become aware. You do not become aware. I becomes aware. There is an influence on I when it is aware, when I is aware, that it affects the condition of it, the personality. But for that the little I has to be much bigger. But if you want to compare it, there are different thought processes going on in your mind at the same time.

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(An interruption as Mr. Nyland speaks to policement at the door)
(Ed.)

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It is interesting, you know, to have to explain. You have to identify yourself and of course there are several violations but for that there must be another department. It is the fire department, you know. They thought I needed a special permit and I told them that any body could come in but, of course, those people who regularly would

come -???- so many tonight. -?- that they come and sit down and we talk about phisolesphy. "What kind of philosophy"? Oh, I said, philosophy. Religion maybe and so forth. Well then finally, after a little while, "Nothing ~~else~~ political?" Oh no. By that time I haad my wallet out and I showed credit cards and Carte Blanche and things of that kind -??- at leas that I was not going to overthrow the governmentx and so. And then I asked about the fire permit and that I would look into it and see what is necessary. And"Could they come in?" I said yes. So, they didn't. So, I would say, for tonight, we are safe. "Do they pay anything?" I said no, they do not pay anything. I said they pay me money once in a while I said. So, there is the situation. But interesting, isn't it? Free assembly. But then you have to have a permit and then they have to ask you what kind of philosophy you are talking about. I do not dare to Freud or so. And Gurdjieff, of course - and then I would have had to explain about Gurdjieff. All I probably could say is the he was a remarkable man. Alright children, let's -?-.

(To Dawn) Is it clear? Not yet?

Dawn: I guess I have to put it to practise before I ...

Mr. Nylandb I was explaining that if you have different mental processes going on in the brain at the same time, ther are certain thoughtx processes that go on together with a certain process also mental of receiving impressions by means of sense organs. There is an activity in the brain which takes care of movements or the regulation of certain equilibria in the body. There is a formatory process that takes place in the front of the head. At the same time, onw receievs other impressions in other sections of the brain. And that what is the brain really is taking care of a variety of different activities at the same time. We know that because as you are talking you can also smell things. You can also see things. And usually more than one activity

has to go on because whenever you are on the street and you try to look, you must hear that the horn blows so that you are not goint to be run over by a car. At the same time your thoughts ~~xxxxxx~~ are full with how tp pay the rent for tomorrow.

So these processes, when they take place at the same time in the mind, it is not such a difficult imagination to sya that there is also a possibility of certain things taking place in the mind which, at the present time, usually do not exist but which I now try to call the beginning of an objective faculty. That is, a certain function in the brain which has to do with a process of awareness and that that could take place at the same time when the rest of my subjectivity or unconsvious existence continues to exist. All that is necessary, you might say, is to produce this desire of wanting to be aware so that, in that wish for awareness, something in my brain starts to function which hitherto has not functioned at all. For the purpose of this mean functioning I now must use a certain equipment which is in the brain but which has never been used for anything else but which could be used for making tht part function in an objective sense.

You see, ~~xxxxxxxxxxxxxxxxxxxxx~~ so this is, you might say, a description of what the little I would have to do. But in order to make it clearer for myself, it is easier when I imagine first or I do as if this little I is like an observer outside of me, observing myself, observing my body. I say it is a little easier because whenever I talk about objectivity, the concept of objectivity is easier to understand when I am outside of something and look at an object because that I know a little bit about in ordinary life; that every once in a while I have to try to look at certain things outside of me as objectively as I possibly can. Sometimes I say in order to reach a certain judgement which is more truthful or a judgement that is really ~~xxxxx~~ correct,

like a judge who has to judge a sentence or a criminal is given a sentence; he has to be objective in his judgement.

All I wish to do now is to try to continue in this objective faculty by changing it in a place ~~xxxxxx~~ which is at the present time unspoiled as yet. You see, because I ~~xxix~~ realize that whatever takes place in my brain is already mixed up with a lot of the other parts of myself and primarily my feeling; so that that what I call a mental process is not purely a mental process any more. It is a process that belongs to the totality of my personality and that ~~inxxxk~~ the so called -?- process of thinking or a mental process, that what I feel and that what is an activity is a there a little bit by association.

So, all I wish now is to have something in my brain that could function independently of the rest of it. And for that reason I say I want that objective faculty in a surrounding which at the present time is not spoiled as yet; where my feeling or where my mind will not enter unnecessarily and where there is still a possibility of a develppment in a mental sense. That is, that there is an equipment of a mental kind which could start to function as a recording machine. But this recorder is me. It is part of me and I call it I. And it has a possibility of further growth the more I give it something to do. Now the wish to give it something to do is simply to tell this little I, "Here is your possibility of observing me", and in making this kind of a statement in myself, I try to segregate now something that could become independent of myself, start to function in a certain mental way by just becoming aware of the existence of the rest of my body.

This I call feeding I. That is, preparing a certain form of food which now will have to be given to the little I and in that way offering the little I an opportunity to observe me. You see, you understand, it is like a feeding process. This particular food, some how or other, I have to make in an unconscious state but there is in my unconscious

state sufficient indications that I would wish something objective to exist. And therefore, when I become aware, something in my unconscious state has to assume that an objective possibility exists and, you might say, I do my best now to try to understand what is meant by it.

All that process of trying to think how it ought to be and what it is to be objective is first taking place in my ordinary mind and remains subjective. But out of that gradually I try to see it is not this, it is not that, it is not that. And I describe the requirements for objectivity as something that can be purely a mental process without anything else of my personality entering into it. And I say that if it can record and nothing else but record, that is, get an actual picture of that what I am manufesting as a physical body and that it can be recorded without any interpretation, that it can be recorded and only accept that what is in whatever condition it is, then I introduce two others things. One is the non-identification probablility, excluding my feeling center. And the other is that I wish to be free from all mental description. And that again in my brain I define as an existence of a moment.

So, the brain has to do a great deal of trying to eliminate everything that is subjective in order to hope then that something objective can still remain in existence. This is the attempt I say that I make of trying to become aware. When I am aware, I try to wake away from myself everything that is subjective, that I know, hoping then, that that awareness will give a certain flash, a momentary existence which is recorded in that objective part of my brain. And it starts then to function in my brain as an expetience which I have as a result of this awaremess, which then included the observer as the little I in the part of the brain that is susceptible or for which it is possible to exist; that what is now being observed as observee which is the object; and that object happens to be my personality and my body and that what is really a process

goes on between the two and I simply call it a telescope.

The telescope is really the means by which this now what I subjectively wish or hope for or believe in with my mind is converted, you might say, shorn off, shorn completely of its subjectivity when it reaches the little I as food. And that then, by being open, the opportunity for the little I to observe me, the little I will start to grow.

It is a very difficult process to explain because the moment I say I wish to be aware and that moment it is as if nothing changes and, at the same time, I can have an experience of that kind of freedom from my subjectivity thinking or feeling. But do not make a mistake that it will change your personality. It is something that it is set up parallel to the existence of your personality as a -?-. And the little I simply has one function of remaining, if possible, objective. And if it only exists for a moment it is an awareness. And if it continues to exist moment after moment or the extension of a moment in what I still call time, then that if that remains, the little I will remain in a state of awakening.

But, you see, how it is dependant on the effort I make constantly to try to make I there. And the attempt is constantly the effort that I wish this objectivity to function. So again, that what is the effort on my part is an effort which is entirely unconscious or entirely subjective but which means for me the possibility of freedom the same way as I can think about a concept of freedom with my unconscious mind.

You see, this is where the mind, you might satm starts to function a little differently from the usual way. In mathematics we call it extrapolation. It does not exist but it is projected. The mind can become aware of something existing like the lights of Karatas without being there. Mind has a possibility of anticipating certain things which, as yet, are not reality. And it is in this particular

functioning of the mind that I now place the possibility of objectivity also as something that might exist and then, if I describe it, that what is objective is not subjective at all. So, in eliminating all forms of subjectivity, you might say, I hope that something remains in existence which I call then objectivity. We will not talk about it any more.

Dawn: Could you give me a task?

Mr. Nyland: To try to understand what I just said. To experience as many moments of awareness whiles you run the vacuum cleaner thru the room. Alright?

Question: Could you say something about what feeds the wish, the wish that is so necessary.

Mr. Nyland: That is the thing because it is exactly what does this and what does that and then is something back of that that starts this and so forth? Where does it start, you see. The chicken or the egg? I mean, it is exactly the same kind of problem. And I do not think that in the beginning one can say where it actually starts because one starts with the state in which there is a wish. You see, you do not start by saying I wish a wish. Why the wish is there is usually based on the negativity of that what I accept as my existence now which, for some reason or other, I do not like; or that what is a questioning attitude in me which insists that I have an answer to my question.

If you want to go further than that, what is it really that makes me interested in the possibility of wanting to wake up. And that, I think, depends on the degree of alivenass in one. And if I relate that to that what I really am, then I say there is something in me that is alive and continues and wishes to remain alive if it only has a chance. So that my wish is the possibility of a continuation of something for which I am afraid that otherwise it will die.

Now, I can explain that in different ways. I can say that what I wish to continue is, at the present time, in prison. And if I look at

myself and say that I am, of course, bound to Earth and that this is what I am as a body belonging to Earth. I can consider that as a temporary affair as far as my life is concerned because my life, what I call now my aliveness, is not only related to that what is inside the body, but it is related to that what I feel and it is related to that what I think.

Now, if my mind is already capable of projecting something that is not of Earth as something non-existing which I would like to exist, my feeling center also has feelings which do not primarily belong to my body and are not entirely encased on it, but that my feeling sometimes wishes to fly away from myself - having to do with the possibility of a non-existence on Earth or an existence away from Earth. So that, in such conditions, when I, as an ordinary person, start to think or start to feel really, that then the depth of my feeling of trying to see what is really behind that what is thinking, that that what I believe as a possibility which perhaps made my thought now but which wishes a freedom from my thought when I put it in the future, that that same thing applies to my feeling as something that is not necessary as far as my physical existence is concerned or the satisfaction of my body or that what I call ordinary feeling - but that it also has a possibility of going in a direction of something that does not exist for me as yet but towards which I would like to go.

So, all kind of reasonings like that, partly the reasoning in an intellectual sense to invent or to find out what is really making things go, that is, as far as science is concerned and that as far as philosophy is concerned, that that what I would like to see as relationships of insights into conditions of life as human beings or their relationships along themselves or perhaps psychologically that I try to understand myself and my own thinking, that as far as my feeling is concerned, again there are two things that are of interest:

That what I call creation in the direction of I; of making something that does not exist and which, for me, comes from my feeling, my real understanding of that what is alice and I want to again creat it and put it in a form. And that, of course, similarly or almost parallel to that, that there are certain feelings that I consider of a higher kind of nature which then, if I try to define them, I would say they are religious.

So, what are the motivations in men, I say there are, you might call them, the higher forms of the centers functioning in such a way that they have in mind that if they would actually develop further. That, I think, is a logical conclusion for anyone who is still alive: He believes that that what he is is not the end. And that the real thought and the real wish of wanting to do something about oneself or the wish to become aware is simply the simplification of that one hopes that in that direction there is a possibility of escape.

You see, as far as the other centers, that is, my body, is concerned, I have really no escape because I do not know of any way by itself to change the body; that it could become lighter or fly away or that it would by itself change its density. But that there are certain ways by which this body also could change and that perhaps under the influence of certain things which exist outside of me, sometimes I call them spirits, sometimes evil and sometimes good, sometimes influences of those people who may have died or that that is life outside of this Earth or whatever further particular explanation I want to give it. When I am a thinking and a feeling man, I am, of course, interested in the possibility of not only explaining it but to see in how far that is what is now an obstacle for me, that I wish to get rid of them in order to have that kind of a freedom of its own development.

You can extend that, of course, and say that the limitation of what my mind can think about (and)

and that after some times it gets tired and that there is something that I, as far as my feeling is concerned, I would like to continue to feel and I end up with a sigh. And that as far as my body is concerned, there is a limitation to the body - what it can do and perhaps I end up with an extremely useful dexterity and no more.

You see that there is a limitation to man as he is on Earth. I think it is a conclusion that one must come to because the end is death. That simply means he is gone. And if he, during this period in life, can think and feel and perhaps do enough so that he has that kind of an understanding, then he wishes to select the kind of way or the kind of method which seems the most logical for him to escape in as short a possible x time. It becomes a very practical problem. And that one can pursue any direction either in a scientific or a philisopphical way or any direction ina religious or in an art way, that one really hopes that by pursuing that, something in me can be set free.

Now, that what I wish to set free is really the cause of it all because that creates the wish. And I say it wants to be free. That must mean that that xxx what is now of that importance to me is at the present time in prison. Otherwise it would not wish to be free. So, there must be some kind of a realization in myself that that what is my life is at tha present time unable to do what it wants to do.

Question: Is it the mind whihc really --

Mr. Nyland; I do not think it is the mind. I think it is more the feeling. But as soon as I have a feeling my mind will start to define it. And I think, in that sense, my mind and feeling try to go hand in hand and I still think that there is not language between the two so that usually my feeling ends up in that kind of a wish; and I wish to know how, that my mind would like to know how and, not knowing what to do about it, that kind of knowledge.

Question: It seems some how that the body is always winning the battle most of the time.

Mr. Nyland: The body is simply a result of that what I wish and that what I think. The body is nothing else but a vehicle for the expression of my other two centers. What is most important for man is feeling and mind. But since that is so little developed, the body has a mind of its own and, as a result, I live by that what the body wishes, ninety percent of it and the other two have no further affect on my body than only to make the body, you might say, presentable in ordinary life. And the body is quite satisfied to live by itself with a little bit of an indication of what the mind says and the feeling. And as soon as there is a conflict between the two, the body really is not interested in solving it. I think one of the difficulties is xxxx exactly that there is no relationship between the feeling and the mind. If there were a good exchange of that kind of an understanding, we would not have the difficulties that the body would object. If they, as mind and feeling, could unite, I would say that the body would not have any chance. But the difficulty is exactly that neither the mind nor the feeling is sufficiently developed to have on their own enough to say about the body; xxxxx and are not enough developed even to understand each other. To some extent, you s an say that is an assumption but I think it is borne out by experience.

Question: In a way, there seems to be a vicious circle here. It is really from our subjectivity that the wish arises and then it is in the subjectivity that we have this undeveloped mind and emotions.

Mr. Nyland: Yes, but it is a certain section of your subjectivity that becomes interested.

Question: But it appears that in a certain sense a further developed mind or emotion ...

Mr. Nyland: Your subjectivity is divided in levels of different levels of being. When I become -?-, I am on the same level as when I am interestdd in food although both things are my life.

Question: -?-

Mr. Nyland: Oh, I think there are layers on top of layers; that there are very few layers which I call carnal existence of ordinary body existing or nothing else but what is an animal - satisfaction of whatever it is to maintain his body for what it is. A man who loves to eat and drink and sleep and lazy and so forth, he has very little ambition. But a person who is willing to live on bread and water in order to pursue the Golden Stag is a different type. And although these layers, you see, are apparate from each other, some close to Earth and some a little bit higher and so forth, in that range of level of being there is, of course, when one reaches the highest level, the possibility that at that level I see also the possibility of consciousness. You see, if my interest is only funny papers, certainly it is not to read Fichte.

Question: There is a switching that seems to go on. One is sometimes in those higher ...

Mr. Nyland: But not enough to matter. So, what it means is the accumulation of such data that it produces a level of being which is higher or more interested or perhaps has an insatiable desire to solve that problem. And those who really continue to wish to have the possibility explained to them and then try to live in accordance with it, they have to have a great deal of stamina and energy for that purpose only. And it then naturally will go at the expense of the satisfaction of the other things which, of course, have to fall by the wayside. You cannot have your bread and eat it ... that is, keep it. But the main thing is that while one can work and continues to want to pursue what may be an Earthly aim, that it ought to be possible to create something existing at the same time without taking away too much cost of that what is unconscious.

That is, it ought to be possible to create a form of consciousness which could start to function without affecting too much energy by

taking it away from the unconscious state. And that is based on the fact that in an unconscious state I use so much energy that is quite superfluous that if I simply cut down on the superfluity of that, there is enough energy that could be used for the purpose of creating this parallel line or creating a continuation of my interest in consciousness. Aside from the fact, you see, that ~~xxxxxxx~~ this already would be sufficient to create something like an I, it also means that if I is created, then it has the possibility of receiving material which I, in an ~~xxxxx~~ unconscious state, does not receive.

So, there are two sources. One is the extra energy that I can spare. The second would be energy applied against the grain of my unconscious state as friction. And the third is that one definitely could be under the influence of receiving material of a higher nature which is around one. One can say again that is an assumption but it is a very logical one because if my aim is freedom, it certainly means that the freedom is in the direction away from Earth. And why would it want to be free? Because it is a different condtion -?- if then it were possible to create myself in such a way of something that I could create which could receive the kind of energy which exists on a higher different kind of level - then it is a matter of attraction.

All of this, of course, is underlaying all kind of religions and philosophies. Now, to definitize it, I call it Magnetic Center in me as a form of life. But it is really the recognition of that form of life for which, as I said many times, I become responsible when I am mature. Then in that kind of maturity that I certainly feel that something has to be done, not only for the maintenance of that what is my life, but probably fulfilling its purpose. And then one philosophizes a little more about that.

Later on one will find out where it comes from. For the time being one simply accepts the fact that the wish exists. The same as

electricity. We do not know what it is but we use it.

What other things?

George Simich: I would like to -?- a couple of things before I am able to say from my experience that I have four or five weeks ago. The problem what I need now is information and your help is about second food, air octave. I notice we have two parts. And I know that -?- have to help me to -?-. Now ~~ixnax~~ when I look at the diagram behind you, the air octave involves these two foods, first and third food is of all the octaves.

Mr. Nyland: Air, when it enters into the body - you remember I spoke about that.

George: Yes, I remember that you told ...

Mr. Nyland: Recently I said something about it on a Friday. I do not think this time but before that and I talked about air as a shock. If you take the body as it is being fed by the mother before it is born, it is a certain process that simply I have called the formation of a structure of the body with a bone structure and with blood cells and blood system and nervous system. I call the the Do Re Mi. At the moment of birth this body starts to breathe on its own. That is, it take in air from the outside and that will allow this body to grow further and develop physically with the Sol La Si belonging to the physical body. At that time when it is then so called awake as far as Earth is concerned, it starts to develpp certain other organs which are only potential and latent in an unborn baby; that they start to develop because air helps the physical octave to become complete. And this is represented by the Sol and the La and also Si. So that Sol, La and Si of the physical body represent intellect, emotion and perhaps feeling of a certain kind and sex. And there is the physical body of man as represented by the three centers in him developed now up to a certain point. And the development will stop at the point, you might say, where mother nature does not allow it grow further or where it is satisfying enough for a human being to continue to live on Earth.

So that when one says there is man as an octave, we really mean his physical behaviour form. Now we want to separate out a little bit the differences in certain states of man so that he is not only physical. And for that reason I think that what is the beginning of an ordinary feeling center, that it might have a possibility of feeling a little differently about certain questions that are of importance to me, particularly when my mind starts to instigate a certain thought about a possibility as future. That for the ordinary existence of a physical body much of the mind is quite sufficient the way it is and that it can formualte and that it can really, in that way, think and it can also give direction to the movements or the motions of my body, that my feeling is quite enough as far as me ordinary feeling center is concerned to express certain feelings towards other people or towards certain conditions which I experience.

But besides that there is still in man, in general, a potential which sometimes is a little bit more developed and less in another and this now I call his interest in the deeper recesses of life or that what is for him more essential or sometimes what is called his spiritual existence.

Air remains for man, as he continues to live and where his breathing is necessary still the kind of a shock that helps the further digestion of the solid food. And the solid food is taken in in the So Re Mi stage of that octave; the air brings it up to the Sol La Si and then, at Si Do, something has to keep on functioning for man, partly by discharging of air and partly because of that what is in Sol and La represents for man the continuation of his feeling or his thinking process.

Now what air does to that: It is simply to complete man as a body. Now it is a question if this air is also responsible for a persons higher feelings. What I said a little while ago: In order for man to

to have a little different way of living or a different kind of level of existence, that then certain representations of mankind have deeper feeling and have also deeper thoughts than someone else.

Now, to what extent this air is responsible for such deeper feelings, I think they have something to do with it. I think there is in air as I breathe in a little bit more that what is oxygen for the furnishing of enough food, let's say, or to help burn up the food, to oxidize it in my body. And I think that with the air something is still mixed. I call it rarified gases of which a small quantity will be enough to give a man not only an ordinary feeling center but also something that might make him interested in the possibility of furhter growth or that will stimulate his deeper essential feelings as related to art and as related to religion.

Now, in the same way, that what is in man as his mind is also subject to the same kind of possibility. And perhaps it is a digestion of air which comes to a point when it enters into the Fa of the physical, goes up to Si Do; that at Si Do something can take place which would be the indication of a new Do for man. This new Do for man, which would be for himself the beginning of the possibility of Soul, is the equivalent of the Do which is the beginning of the Soul Body. And that inthat mind of man, there are the possibilities of somply functioning in an ordinary sense, that is, for the maintence of his physival body and that also there might be certain thoughts or, let's call them even, wishes or intuition as knowledge - heping for the possibility and sometimes believing in the potentiality of the direction of science and the direction of philosophy.

So that now the totality of man, a good man, a man who has risen a little bit away from his ordinary physical existence, must represent also in him the Do Re Mi of that what is called his spiritual body

and what is Do for man is the beginning of his intellect.

Now, it is in these two things, these two sections, the Do Re Mi of his spiritual body, the Kesdjan Body and in his intellect where the ideas come as, let's say, hoping for what might happen in the future, where his essence is living and where also there is a recognition of something that remains alive in him. So that from the standpoint, you might say, almost being outside a little bit of the physical body, the physical body becomes more and more the vehicle for the expression of that what is feeling and what is the expression should not be in ones mind.

Now I say to what extent it is dependent on one breathing, I think the substances that can be extracted in certain states of yearning or searching, that is, when one inhales deeply, when one comes to a realization of really being alive, that is, when all the way goes thru one whenevr you inhale that as air going thru your body, that with the exhalation process something besides the used up oxygen and the nitrogen which goes out, that something still remains and that that affects man number four which is the man who believes in the possibility of growth. And it affevts really man number six which is the man who is interested in trying to ~~search~~ search for some means of how to develop further.

George: How then can I understand my experience? In an emotions state more than feeling, trying to be in the place of another, to suffer -??- my friend who left and to talk many things about death.

Mr. Nyland: It is the state of Fa where there is this possibility of going over into the Sol La Si of Kesdjan. But, you see, the influence by means of which it can go over has to be another kind of a shock similar to the one that air gives to the physical body. This time it has to be something that is of help to the creation or ever-

bridging the Fa bridge of Kesdjan. I live for sometime, if I possibly can, in a higher emotional state. I try, in such a higher emotional state to become free from the physical body because my emotions are the things that count and I will not pay too much attention to that - what may be requirements of the physical body. At the same time, I have to have a certain thought regarding the possibility of furhter development emotionally. This particular thought that I have will have to be unselfish.

You see, the question of what I wish for someone I care for emotionally has to be -?- ~~my~~ in me that it is not something that I wish for myself. And the attempts of creation for the other person, which is a mental process, for the other person, a condition in which that person can grow or find satisfaction or the solution of his own problem is the combination at Fa of Kesdjan with the Re of Soul.

Now, one can say that that will only really culminate or ever bridge the Fa when that form of intellectual energy reaches me in an objective state. But, you see, when I try to understand what is good for someone else, I eliminate already my own wishes and I try to create something, you might say, objective; that is, purely for the other person without my own wish or my own intellectual determination how it should be. You see, I become more and more objective regarding the person I care for.

George: I was confused this moment with the depending on someone else in different condition outside of me. Therefore, I connected air which is everything outside, air. And therefore I kept in the beginning ---

Mr. Nyland: Well, it is right because the air belongs to that but it is only the first step and it is still withintthe means of an unconscious ~~existence~~ existence. But that is as far as it will go, the Do Re Mi of that development. And it is sufficient, whatever the development is for himself as a result of air, that one has feeling. But, you see, it is a very small part of the possibility of ungrown

feelings as an octave and air will not help me to overbridge that Fa.

George: No. But I thought, you know, how someone else can *??-, some one else can help me to -?-

Mr. Nyland: By the thought of that person which thought has to be unselfish.

George: So I have to use my intellectual *?-

Mr. Nyland: You cannot help it. You cannot help it because it is related. The Fa of your emotional body simply means that at the point of Mi when one wishes with all ones heart to become emotionally further developed, I cannot do it because I cannot overbridge it. I cannot even from that standpoint loosen the Si Do of physical. And I can only do it by means of receiving energy from a certain kind of understanding of myself. And the understanding again has to be produced by a thought which is objective; that is, in its nature free from that what is feeling by using the body for an awareness. And when then this awareness is taking place that what my wish is to continue becomes similar to the wish of overbridging Fa in emotions.

George: Thank you very much Mr. Nyland.

Mr. Nyland: That is how the second shock starts. It is the creation of a condition around one which produces then the shock.

Question: Mr. Nyland, if in a specific moment a person finds himself in a state noe having to identify, does his personality still exist?

Mr. Nyland: How do you mean: Not having to identify?

Question: Well...

Mr. Nyland: Can you describe that kind of a state because I do not think it exists.

Question: Well, possibly feeling that one does not have to identify.

Mr. Nyland: Wrll, that means that the feeling need not enter into the particular kind of a state or your observing in the ordinary sense, by means of sense organs, by seeing, by hearing - but with your different sense organs you are identified. In the first place, I think

that your physical body becomes identified and that also the thoughts that are produced are identified with that what you see. That even if your feeling is not there, where in a case, lets say, it leaves you cold or ~~xxxxxxxx~~ you have no feeling, at least two centers remain identified with whatever you see. It is so difficult to use the right words because I do not want to use observe, In ordinary life we would say observe. It is that kind of a case you mean? In which no feeling enters?

Question: No, I felt that I could become involved with something and feel if I wanted to; and if I didn't want to, I would not have to. I felt that I could get -?- of certain events.

Mr. Nyland: But who determined it? What determined it? Your thoughts?

Question: No, it is just ... I don't know.

Mr. Nyland: ~~Xxxxxxx~~ Well, this is interesting for you to find out. What made you decide to be or not to be interested?

Question: I couldn't decide.

Mr. Nyland: Well that, of course, is a common occurence. You know, I mean it happens thousands of times. I see someone fall on the street and altho I am concerned that someone perhaps is hurting or may be sick, ~~xxxx~~, I still have to consider should I become involved or not.

Question: Well, this is different.

Mr. Nyland: Yes, it may be different. I am only giving an example out of thousands. You can match me. Go ahead. Describe your experience. How would you become involved or not involved? ~~Xxxxxxxxxx~~ Feelingly or not feelingly? You can shut out your feelings many times, You can tell youb feelings not to operate. You can reason about it sometimes and sometimes the feeling is weak enough to submit and sometimes it is too strong and no amount of your intellect will tell you. I am afraid you are completely subject to whatever your feeling is or your mind or even what your body wishes.

Questionb Well then, perhaps you could talk a little about not being

identified with life and where the personality ...

Mr. Nyland: But Jay, you have to remain identified with ordinary life. That is where you are born. That is where you happen to live. If I do not want to live and I want to withdraw, if people hirt me too much because they say certain things, I do not want them around, so I go somewhere where I do not hear them. Ido not even have to become an intellectualist and maybe I do not even have to go to an uninhabited island. But certainly I can eliminate those that I now call my enemies because they hurt me and tell me things that are harmful to me. When someone rubs me the wrong way, when it gives me also aways a feeling that I do not want it and so forth, I stay away from it.

So, in ordinary life I think we have many opportunities of avoiding certain things you know by experience you do not want. So, the question of identification: It simply means that I need not all the time be identified with the things I do not like. But, you see, there is an end to it. Because something the conditions underwhich I live I have not made and I have to live under them because they happen to be there. And that even if for a little while I do not like my office work or an association with people with whom I have to work, it may be as necessity that I have to earn a living that I have to do that kind of thing nevertheless.

Many of these kind of considerations Jay are just descriptions of conditions of Earth in a variety of different forms of identification. And that sometimes one can be a little bit more reasonable and say, "Now do not worry" and perhaps at that moment I do not worry but at the next moment I start again. Or "Do not like that person" and you say, "I cannot help it; I do not like him."

But, you see, do not let's talk too much about ordinary life because it is so obvious. If you want to talk about the possibility of how to get over that kind of identification, that is a different

matter. But for that you have to live some where else. You have to live let's say in the first place in your essence or you have to live in a certain place that is not affected by the affairs of the periphery. The more you can live inside, the more you could have this kind of, I call it always, as you know, solidity of that what I am really myself. And the further I can go to the center, the more of myself, the less I will be affected by the affairs of the outside world. The more I go from the periphery to the center of my existence, you might say, the safer I am for influences because they cannot touch me; and that really the definition of solidity within is that there is something that cannot be touched by any kind of an experience in the outside world.

I can withdraw. I can withdraw intellectually. I can build an ivory tower and live in it. I can withdraw emotionally by becoming a monk or a saint or a priest or someone who need not be effected by it because I do not want to pay attention to it. And I also can eliminate desires of my body. I can reduce my body to the utter minimum. I can become really very austere and live on bread and water but I am not in that sense then, if I do either one of these three things, I do not remain a man any more. I simply become a strange kind of a creature in life ... sometimes for my satisfaction, quite alright but nevertheless it is not a solution, I think, to the life that I now represent in an ordinary condition. Moreover, I do not think it can be a solution because I have said many times we were not born that way, We happen to be born in this kind a (?community?).

But try to distinguish between what are the results of ordinary life dictating to you a certain form of behaviour that you want to follow and whatever it is that someone else has told you that you ought to do or not to do. You can be Spartan-like by not showing that the monkey is eating your heart or whatever it is that the story

is like.

So, maybe you can have feelings and hide them. But what good is it? In many cases you eliminate simply the possibility of an experience that might help you and develop you. And when you practise it too long it will be atrophied. After a little while you will not be able to feel any more. One can so easily make a monstrosity out of oneself which is quite easily to pass when everyone is living in ordinary life. But from the standpoint of a person who really understands, such people are poor specimens of humanity.

Alright? Enough said about this to clarify for yourself your thoughts? You know where to put now, where to classify this experience of not having any feeling?

Question: No.

Mr. Nyland: ~~Maxwhat~~ Not yet?

Question: I do not know.

Mr. Nyland: You do not know what?

Question: It wasn't a state of not having feelings or even having feelings.

Mr. Nyland: You said you had a choice.

Question: Well, I saw things as being very interesting and that whatever I did do, would not have great effect at that moment. It disappeared. Now I do not know...

Mr. Nyland: I do not know what you were talking about, what it was, you had a coice or not. If that is the case, go either way - today one way, tomorrow the other. If it is a question of waking up, that is a different matter. Under the condition of being awake, many things can take place in a behaviour form of a personality and certain states that are ~~mx~~ there also can change under the influence of an awakening. But of course I do not know. You are not talking about that. That it disappears, it may wear off. How do you know how mucyh enerby went into it? Maybe it was very superficial. Maybe just a little scratch of emotion. Maybe it did not even concern you. Maybe it

was something that really did not effect you at all for which you did not make any payment. Lots and lots of things can happen, can add and can become an explanation of an experience of yourself and how often it is an exaggeration of what you think are motivations and they do not exist at all. Alright, we talk now generalities. It is no use.

Carl Roodman: Last year I talked to you about a problem I had about day dreaming and fantasying about things. And generally they involved a lot of anger about something that happened that day or that week. And at the time you told me to try... I said that then I would try to stop it and that in five minutes or even sooner it would come back and I would be in it again. Amd you said to try to continue it and observe it. And when it happened this time, I remember that and I tried it but the difficulty was that it would happen and I would say, "Ah, I am in it" and then I would try and continue it and observe it but then it was difficult to bring it back to the same intensity because as soon as I would try to relax and observe it, it would disappear or it would leave and it was like a seesaw. It just would not, I could not do it.

Mr. Nyland: Now Carl, you know, that is why I said it because it is exactly the same as dreaming at night. And you wakw up and you remember the dream and you say, "Now I ~~want~~ want to continue with it because it is such a nice place". Usually you cannot any more. There is something that disrupts it. When it is daydreaming, it is disrupted by the thought that you should or should not do it. And when you now say, "I want to continue with it" sonehow or other it is destroyed already.

So, it does not matter, you see, because even if I said try to observe it, there is nothing to observe. It will not stay in existence. And it comes to the same thing as saying do not do it. It is far better to say let it and it dies on its own. Alright, do not dream.

Mike McConnell: I would like to ask about the same thing since it applies to me a great deal. Negitivity.

Mr. Nyland: Ah, that is not daydreaming.

Mike: Yes, well it goes into day dreaming. What is the point because

that is not the root of it. Suppose I have either that method or others of disrupting negative daydreams - but that has nothing to do with the root of it.

Mr. Nyland: Wait a minute. A negative daydream, you know, daydream is not so that you can really classify it as a negative one. If you want negative thoughts at indulging in that, you are not dreaming. A daydream almost happens accidentally.

Mike: Well, it is a very fine line.

Mr. Nyland: I do not think it is so fine. I think it is really quite a different thing. If I day dream, my mind is not really occupied than only haphazardly. It happens that when I have a negative feeling I keep on thinking about it and I intentionally want to have that feeling and particularly I wallow in the negativity. So, it is really different because your mind has a different function to fulifll with a negative emotion and the expression and no expression of it. If you want the root cause of daydreaming, it simply means that you do not give enough activity to your body as a result of an order from your mind. So that the solution to daydreaming is to become active.

Mike: The root cause that I stop was of the nagativity.

Mr. Nyland: The root cause of the negativity is that you start comparing certain things, the way you would like them and they do not agree with whatever the result is that you now experience. You have a preconceived notion about how things ought to be. It refers to a person or conditions in general. And whenever it is different from what you had wished, then you assume that you have a right to be negative about it. You first have to find out why you really want it to be different. That is, wht you want to be negative. If there is any particular reason for it and that is based on a lack of knowledge or prejudice, it is your fault. If there is a negative feeling regarding a person doing something which you believe is not right, then it is a question of finding out why that person behaves that way so that it is with that kind of an understanding, perhaps you can forgive him.

Or that it is really something that a man or a person causes in you a negative feeling which you think is justified, you will have to understand that that is the nature of that man behaving mechanically and this, now we are coming to work, and as such the explanation of his mechanicality will eliminate any negativity on your part. This is when you want to have the root.

When you want to have the expression of yourself in a negative state, the result of being observant of that and trying to become impartial will have the same kind of a result but it will not eliminate the root cause. It will only ~~xxxxxxxx~~ eliminate the phenomenon at that moment. Alright?

So, maybe we stop tonight. We lost some time anyhow with these -?-. What will we do? Hope next week they will be back?

Question: I would not hope so.

Mr. Nyland: You would not hope so?

Tony Montenaro: It took the time away for my question.

Mr. Nyland: They did?

Tony: Yes.

Mr. Nyland: Let's see what else can we blame them for. Let's hope we live long enough for next week and then Tony, alright. Next week Monday we will meet again regularly. So, goodnight everybody.